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THE

MORAL STORY TELLER.

UNITING PLEASURE WITH INSTRUCTION.

Nothing is inserted that has not its foundation in

TRUTH.

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1797.

time; but as he hath often ſaid, and I dare ſay every conſiderate man will join with him, "it was the moſt miſerable part of it."——After ſome time he was ordered on the recruiting duty.

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GAMING.

THE late colonel Daniel, who took great pleaſure in giving advice to young officers, guiding them in their militay functions, the management of their pay, &c. whenever he was upon the article of Gaming, he uſed always to tell the following ſtory of himſelf, as a warning to others, and to ſhew that a little reſolution may conquer this abſurd paſſion. In Queen Anne's wars, he was an enſign in the Engliſh army then in Spain: but he was ſo abſolutely poſſeſſed by this evil, that all duty, and every thing elſe that prevented his gratifying his darling paſſion, was to him moſt grievous: he ſcarcely allowed himſelf time for reſt; or if he ſlept, his dreams preſented packs of cards to his eyes, and the rattling of dice to his ears:—his meals were neglected, or if he attended them, he looked upon that as ſo much loſt time; ſwollowed his meat with precipitance, and hurried to the dear gaming-table again. In one word, he was a profeſſed gameſter. For ſome time, fortune was his friend: and he was ſo ſucceſsful, that he has often ſpread his winnings on the ground, and rolled himſelf on them, in order that it might be ſaid of him, "he wallowed in gold." Such was his life for a conſiderable time; but as he hath often ſaid, and I dare ſay every conſiderate man will join with him, "it was the moſt miſerable part of it."——After ſome time he was ordered on the recruiting duty, and at Bar-

celona he raiſed one hundred and fifty recruits for the regiment; though this was left entirely to his ſerjeant, that he might be more at leiſure to attend to his darling paſſion. After ſome changes of good and ill-luck, fortune declared ſo openly againſt him, that in one unlucky run, he was totally ſtript of the laſt farthing. In this diſtreſs he applied to a captain of the ſame regiment with himſelf, for a loan of ten guineas; which was refuſed with this ſpeech, "What! lend my money to a profeſſed gameſter! No, Sir, I muſt be excuſed: for of neceſſity I muſt loſe either my money or my friend; I therefore chooſe to keep my money." With this taunting refuſal he retired to his lodging, where he threw himſelf on the bed, to lay himſelf and his ſorrows to a momentary reſt, during the heat of the day. A bug, gnat, or ſome ſuch vermin, happening to bite him, he awoke; when his melancholy ſituation immediately preſented itſelf to him. Without money! and no proſpect how to get any to ſubſiſt himſelf and his recruits to the regiment, then at a great diſtance from him? and ſhould they deſert for want of pay, he muſt be anſwerable for it;—and he could expect nothing but caſhiering for diſappointing the queen's ſervice. He had no friend, for he whom he had eſteemed ſo had not only refuſed to lend him money, but had added taunts to his refuſal. He had no acquaintance there! and ſtrangers he knew

would not let him have so large a sum as was answerable to his real necessity. This naturally led him to reflect seriously on what had induced him to commence gamester, and this he presently perceived was idleness. He had now found the cause, but the cure was still wanting: how was that to be effected so as to prevent a relapse? Something must be done, some method must be pursued so effectually to employ his time, as to prevent his having any to throw away at gaming. It then occurred to him, that the adjutancy of the regiment was to be disposed of, and this he determined to purchase, as a post the most likely to find him a sufficient and laudable way of passing his time. He had letter of credit to draw for what sum he pleased for his promotion in the army; but not to throw away idly, or to encourage his extravagancy. This was well: but the main difficulty remained, and he must get to the regiment before he could take any steps towards the intended purchase, or draw for the sum to make it with. While he was endeavouring to fall upon some expedient to extricate himself out of this dilemma, his friend, who had refused him in the morning, came to pay him a visit. After a very cool reception on the colonel's side, the other began by asking him, what steps he intended to take to relieve himself from the anxiety he plainly saw he was in? The colonel then told him all that he had thought upon that head,

and the reſolution he had made of purchaſing the adjutancy as ſoon as he could join the regiment: his friend then getting up and embracing him, ſaid, "My dear Daniel, I refuſed you in the morning in that abrupt manner in order to bring to a ſenſe of the dangerous ſituation you were in, and to make you reflect ſeriouſly on the folly of the way of life you had got into. I heartily rejoice that it has had the deſired effect. Purſue the laudible reſolution you have made, for be aſſured that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My intereſt, advice, and purſe, are now at your command; there, take it, and pleaſe yourſelf with what is neceſſary to ſubſiſt yourſelf and recruits to the regiment. This preſently bro't the colonel off the bed; and this afternoon's behaviour entirely obliterated the harſhneſs of his friend's morning refuſal; he now viewed him in the agreeble light of a ſincere friend, and for ever after eſteemed, and found him ſuch. In ſhort, the colonel ſet out with his recruits for the regiment, where he gained great applauſe for his ſucceſs, which, as well as his commiſſion, he had well nigh loſt by one morning's folly: he immediately ſolicited for, and purchaſed, the adjutancy; and from that day forward never touched cards or dice, but, as they ought to be uſed, merely for diverſion, or to unbend the mind after too cloſe an attention to ſerious affairs.

FRIENDLY ADVICE TO OFFICERS.

VICE AND VIRTUE.

AMONG the dancers of the palace in the reign of Abbas the great, king of Perſia, there was a young maid named Idris, whom the maſter of the revels, on the report of her charms, had ſent for from Caſbin to Iſpahan. Her mother being of the ſame profeſſion, ſhe had followed the ſame way of life: but as ſhe honorably diſtinguiſhed herſelf from her female companions, ſhe demonſtrated that virtue is practicable in every ſituation of life, however ſlippery or dangerous it may be.

Scarcely had Idris appeared on the theatre of the capital, but ſhe found herſelf beſet by the grandees, who ſtrove to pleaſe her by the ſame means that had won others in that ſtation. One exhauſted all his rhetoric in commending her ſhape and manner. Another extolled the form of her face, her complexion, and the regularity of her features. A third, to give weight to the encomiums he had beſtowed on her voice, repeated an air he had heard her ſing, and declared his diſtraction to arrive at that grace with which ſhe gave life to the words. A fourth, boaſting his preciſion and ſkill in dancing, exhibited inſtantly ſome of the attitudes he had learned of her. A firſt-rate Sir Fopling gave her a liſt of the pretty women he had deſerted from the moment he firſt ſaw her. A young man, by birth entitled to become a Mollah, ſilently diſplayed his figure and his dreſs. An old

fingerer of the public money dazzled her eyes with a diamond of the firſt water, and offered it, beſides the perquiſites of the contracts, which it was his cuſtom to beſtow upon his miſtreſs. An officer of the crown made a pompous deſcription of the preſents with which he had recompenſed the friendſhip of the little Zaki. In fine, every one exerted his faculties and his addreſs in order to gain the preference over his rivals.

But Idris was not to be caught by ſuch baits. At the palace, at aſſemblies, in the public walks, and in all places, the diſcourſe turned upon the new dancer. Every one talked of her beauty, her wit, and her engaging behaviour, and, which was more than they had ſaid of any other of her profeſſion, they agreed in acknowledging her to be very virtuous. It is the property of none but the moſt exalted virtue to gain the reſpect and admiration of young courtiers. Mahmut conceived a high opinion of Idris's virtue, from the extraordinary effect it produced.

Mahmut bore among the lords of the court the ſame character which Idris maintained among the dancers of her ſex: proof againſt the defects of his equals, and the vices of his ſtation. As ſoon as he began to appear in the world, he became ſenſible of the ridiculouſneſs of that noiſy, obſtreperous giddineſs, which moſt young people of quality affect; and being happily prejudiced againſt the idle

life he saw them lead, he took care not to follow their example, yet without seeming to condemn them. While their days were divided between the toilet, the table, visits, and gaming, he spent the morning in his closet among his books, or those whose conversation could instruct him better. In the afternoon he frequented the manufactories and working places about the palace; talked with the ablest hands in the several arts; and observed, with the utmost attention, how they proceeded in their works. In the evening he was at some or other of the public entertainments, which he enjoyed with a moderation that is ever inseparable from taste and discernment. After which he repaired to some of the most brilliant assemblies of Ispahan, as well to avoid a singularity that would have rendered him odious, as to acquire a greater share of the complaisance and politeness which reigned in them.—Mahmut's wit, and the use he made of it, rendered him superior to those who were his equals in birth; and besides the advantage of a good figure and graceful air, he distinguished himself no less among them by his natural and acquired talents. Idris could not behold this amiable Persian without emotion: she shunned all her importunate suitors, and complacency fancying him free from all their faults, she secretly wished that the beauty which they had so highly extolled might make an impression on him. Her wishes were met

more than half way; Mahmut ſoon let her know that he loved her moſt paſſionately, and her anſwer to his declaration, on account of its ſingularity, deſerves to be given entire.

"Doubtleſs you give the name of love." ſaid ſhe, with a charming ſmile, "to that which is only an effect of your taſte for novelty; I will not my lord, go farther at preſent on this head; it is your buſineſs to fix my judgment. I will ingenuouſly confeſs, though it will give you ſome unfavourable opinion of me, if you are not the man I take you to be, that I am not diſpleaſed at your liking me.—But if ever I ſee occaſion to alter the idea I have conceived of you, hope not that I ſhall in the leaſt indulge my inclination. I ſhall not take it ill if you give your heart to a woman more virtuous than I, therefore do not complain of your lot if I diſpoſe of mine in favour of any man whom I may find ſuperior to you in virtue."

Mahmut ſtruck with admiration, and overflowing with joy, loboured to riſe to ſuch a pitch as might oblige Idris to be conſtant to him. He applied himſelf with freſh vigour to acquire the arts and ſciences neceſſary for a man in his ſtation. He made it his buſineſs to relieve indigent merit and unfortunate virtue. His humanity, generoſity, capacity and modeſty, were equally conſpicuous; and Idris abundantly rewarded him for all the pains he took to pleaſe her. Praiſe, grounded on truth,

and coming from the mouth of ſo charming a perſon, filled the tender Mahmut's heart with joy and ſatisfaction. He read in the eyes of his beauteous miſtreſs how dear he was to her: he talked of his paſſion, and deſcribed its violence. Idris liſtened to him with pleaſure, vowed ſhe would make him a juſt return, and thus animated him to give her no occaſion to repent her engagement. In the overflowings of their hearts, which none but true lovers can know and feel all the ſweetneſs of, they laid open to each other the moſt ſecret receſſes of their ſouls. Mahmut was grieved when he took leave of Idris, nor could ſhe bear his abſence without a viſible concern. They always parted under the greateſt impatience to meet again.

Between two neighbours ſo powerful as the Grand Signior and the king of Perſia, there can be no long peace: a war ſoon broke out, and Mahmut was obliged to ſet out for the army. He waited upon Idris, to deplore with her the dire neceſſity that forced them aſunder; but whilſt he lay at her feet he durſt not diſcloſe to her all his grief. The fortitude of the fair one daunted him; he was afraid of leſſening himſelf in her eſteem, by diſcovering any weakneſs. Idris perceived the conflict in his breaſt, and loved him for it more intenſely.

Mahmut had not been gone a month when he gave way to his deſire of an interview with Idris. He ſlipped away privately from the ar-

my, and with the help of relays, which he provided on the road, he was at the gates of Ispahan before they miſed him in the camp.—Alighting at the houſe of one of his old ſervants he diſguiſed himſelf in the apparel of a peaſant, that he might not be known in the city; and, impatient of an interview with his Idris, he flew to her houſe.

The charming maid was ſitting at her balcony, as Mahmut was advancing, and knew him, notwithſtanding his diſguiſe. Grieved to ſee him thus neglect his glory and his duty, ſhe ran directly to her cloſet, charged her ſlave to admit no viſitor whatever. She melted into tears at the weakneſs of her lover; but ſoon recovered herſelf, and wrote him the following billet:

Idris to the peaſant.

"Friend, I know thou art to be forthwith at the army. Call upon Mahmut, and tell him from me that I deſire him to remember the conditions on which the heart of Idris is to be ſecured."

Mahmut was too much confounded with theſe words to aſk any queſtions of the ſlave that delivered him the billet. He went back to his domeſtic's houſe, to put off his diſguiſe; and fluctuating between admiration, grief, and fear, he repaired again to the army with as much haſte as he had travelled up to Iſpahan. His chief ſtudy being to make amends for the fault he had committed, he behaved the reſt of

the campaign with ſo much ardour, bravery, and conduct, that he was deſervedly promoted to a higher poſt, which the king conferred on him, with the moſt honorable eulogies, at the head of the army. Idris wrote him a congatulatory letter on his promotion, in which without mentioning his weakneſs, ſhe gave him to underſtand that ſhe had forgiven him.

Mahmut, tranſported with joy, haſtened back to Iſpahan, as ſoon as the army was ordered into winter-quarters, and liſtened to no other conſiderations but his eſteem for the virtuous girl: he entreated her to complete his happineſs in becoming his wife. "Your wife, my lord!" cried Idris, with an emotion that at once diſcovered the tendereſt paſſion and concern for the glory of her lover;—"what! would Mahmut forget himſelf ſo far? In diſpoſing of your heart you may indeed conſult nothing but your inclinations; but when the queſtion is to chooſe a partner in your dignity and fortune, you hold both. I have the deepeſt ſenſe of gratitude for this ſignal teſtimony of your eſteem; but what will your relations ſay? What will all Perſia ſay, whoſe eyes are upon you, and who ſee nothing in me but the mean profeſſion I was bred to? No, Mahmut, it muſt not be; I ſee my error, I am aſhamed of my weakneſs; I that am ready to ſacrifice my life were it neceſſary to preſerve your glory, cannot be inſtrumental myſelf in ſullying it."

Sentiments like theſe made the paſſionate Mahmut only more preſſing. "What are thoſe things," ſaid he, "which create ſo great a diſparity between us? An inſtant may deprive me of them; but the dowry which you will bring me charming Idris, is a bleſſing that depends not on men nor fortune." In uttering theſe words his countenance began to be clouded with grief; freſh denials drove him to deſpair; he drew his poniard, and was going to plunge it into his breaſt. The tender Idris could hold out no longer. "Ah! Mahmut," cried ſhe, "ſtop your hand and live; to-morrow I ſhall be yours, grant me this ſhort reſpite." She could utter no more, tears put an end to her ſurpriſe, and ſtopt her breath.

The news of their marriage ſoon took wind, and thoſe who envied him the poſſeſſion of ſo much beauty, abuſed him for his meanneſs; while the ſober and thinking part of the world extolled her virtues, and only lamented that her birth and fortune had not rendered them more conſpicuous and attracting. She was preſented to the king, who was charmed with her perſon, and finding her heart and her ſentiments would not diſgrace the higheſt quality, conferred a title and place at court.

CHASTITY.

LUCRETIA was a lady of great beauty and noble extraction: ſhe married Collatinus,

a relation of Tarquinius Superbus, king of Rome. During the ſiege of Ardea, which laſted much longer than was expected, the young princes paſſed their time in entertainments and diverſions. One day as they were at ſupper, at Sextus Tarquin's, the king's eldeſt ſon, with Collatinus, Lucretia's huſband, the converſation turned on the merit of their wives: every one gave his own the preference. "What ſignify ſo many words?" ſays Collatinus; "you may in a few hours, if you pleaſe, be convinced by your own eyes how much my Lucretia excels the reſt. We are young: let us mount our horſes, and go and ſurpriſe them. Nothing can better decide our diſpute than the ſtate we ſhall find them in at a time when, moſt certainly they will not expect us." They were a little warmed with wine. "Come on, let us go," they all cried together. They quickly galloped to Rome, which was about twenty miles from Ardea, where they find the princeſſes, wives of the young Tarquins, ſurrounded with company, and every circumſtance of the higheſt mirth and pleaſure. From thence they ride to Collata, where they ſa[illegible] Lucretia in a very different ſituation. With her maids about her, ſhe was at work in the inner part of her houſe, talking on the dangers to which her huſband was expoſed. The victory was adjudged to her unanimouſly. She received her gueſts with all poſſible politeneſs and civility.

Lucretia's virtue, which ſhould have commanded reſpect, was the very thing which kindled in the breaſt of Sextus Tarquin a ſtrong and deteſtable paſſion. Within a few days he returned to Collatia, and upon the plauſible excuſe he made for his viſit, he was received with all the politeneſs due to a near relation, and the eldeſt ſon of a king. Watching the fitteſt opportunity, he declares the paſſion ſhe had excited at his laſt viſit and employed the moſt tender intreaties, and all the artifices poſſible to touch a woman's heart; but all to no purpoſe. He then endeavoured to extort her compliance by the moſt terrible threatnings. It was in vain. She ſtill perſiſted in her reſolution; nor could ſhe be moved, even by the fear of death. But, when the monſter told her, that he would firſt diſpatch her, and then having murdered a ſlave, would lay him by her ſide, after which he would ſpread a report, that having caught them in the act of adultery, he had puniſhed them as they deſerved; this ſeemed to ſhake her reſolution. She heſitated, not knowing which of theſe dreadful alternatives to take, whether, by conſenting to diſhonor the bed of her huſband, whom ſhe tenderly loved; or, by refuſing, to die under the odious character of having proſtituted her perſon to the luſt of a ſlave. He ſaw the ſtruggle of her ſoul; and ſeizing the unluckly moment, obtained an inglorious conqueſt. Thus Lucretia's virtue, which had

been proof againſt the fear of death, could not hold out againſt the fear of infamy. The young prince, having gratified his paſſion, returned home as in triumph.

On the morrow, Lucretia, overwhelmed with grief and deſpair, ſent early in the morning to deſire her father, and her huſband to come to her, and bring with them each a truſty friend, aſſuring them there was no time to loſe. They came with all ſpead, the one accompanied with Valerius, (ſo famous after under the name of Publicola) and the other with Brutus. The moment ſhe ſaw them come, ſhe could not command her tears; and when her huſband aſked her if all was well: "By no means," ſaid ſhe, "it cannot be well with a woman after ſhe has loſt her honor. Yes, Collatinus, thy bed has been defiled by a ſtranger: but my body only is polluted; my mind is innocent, as my death ſhall witneſs. Promiſe me only, not to ſuffer the adulterer to go unpuniſhed: it is Sextus Tarquinius, who laſt night, treacherous gueſt, or rather cruel foe, offered me violence, and reaped a joy fatal to me; but if you are men, it will be more fatal to him." All promiſed to revenge: and, at the ſame time, tried to comfort her with repreſenting, "That the mind only ſins, not the body; and where the conſent is wanting there can be no guilt." "What Sextus deſerves," replies Lucretia, "I leave you to judge; but for me, though I declare myſelf innocent of

the crime, I exempt not myſelf from puniſhment. No immodeſt woman ſhall plead Lucretia's example to outlive her dishonor."—Thus ſaying, ſhe plunged in her breaſt a dagger ſhe had concealed under her robe, and expired at their feet.

PARENTAL AFFECTION.

ZALEUCUS, prince of the Locrians, made a decree, that whoever was convicted of adultery, ſhould be puniſhed with the loſs of both his eyes. Soon after this eſtabliſhment, the legiſlator's *own ſon* was apprehended in the very fact and brought to a public trial. How could the father acquit himſelf in ſo tender and delicate a conjuncture? Should he execute the law in all its rigour, this would be worſe than death to the unhappy youth: ſhould he pardon ſo notorious a delinquent, this would defeat the deſign of his ſalutary inſtitution. To avoid both theſe inconveniencies, he ordered one of his *own* eyes to be pulled out, and one of his ſon's.

FILIAL AFFECTION.

AMONG an incredible number of illuſtrious men who were falſely accuſed and put to death by Nero, the cruel emperor of Rome, was one Bareas Soranus, a man, as Tacitus informs us, of ſingular vigilance and juſtice in the diſcharge of his duty. During his confinement, his daughter Servilia was appre-

hended and brought into the ſenate, and there arainged. The crime laid to her charge was, that ſhe had turned into money all her ornaments and jewels, and the moſt valuable part of her dreſs, to defray the expence of conſulting magicians. To this the young Servilia, with a flood of tears, replied, "That ſhe had indeed conſulted magicians, but the whole of her inquiry was to know whether the emperor and ſenate would afford protection and ſafety to her dear and indulgent parent againſt his accuſers. With this view, ſaid ſhe, I preſented the diviners, men till now utterly unknown to me, with my jewels, apparel, and the other ornaments peculiar to my quality, as I would have preſented my blood and life, could my blood and life have procured my father's liberty. But whatever this my proceeding was, my unfortunate father was an utter ſtranger to it, and if it is a crime, I alone am the delinquent."

She was, however, together with her father, condemned to die, but in what manner hiſtory is ſilent.

VALERIUS MAXIMUS likewiſe relates a very ſingular fact upon this ſubject. A woman of illuſtrious birth had been condemned to be ſtrangled. The Roman prætor delivered her up to the triumvir, who cauſed her to be carried to the priſon, in order to her being put to death. The goaler, who was ordered to execute her, was ſtruck with compaſſion,

and could not reſolve to kill her. He choſe therefore to let her die of hunger. Beſides which he ſuffered her daughter to ſee her in priſon; taking care, however, that ſhe bro't her nothing to eat. As this continued many days, he was ſurpriſed that the priſoner lived ſo long without eating; and ſuſpected the daughter, upon watching her, he diſcovered that ſhe nouriſhed her mother with her own milk. Amazed at ſo pious, and at the ſame time ſo ingenious an invention, he told the fact to the triumvir, and the triumvir to the prætor, who believed the thing merited relating in the aſſembly of the people. The criminal was pardoned; a decree was paſſed that the mother and daughter ſhould be ſubſiſted for the reſt of their lives, at the expence of the public, and that a temple ſacred to piety ſhould be erected near the priſon.

EDUCATION.

EUGENIO is juſt out of his minority, and in the twenty-ſecond year of his age; he practiſes the man with all that virtue and decency that makes his father's acquaintance covet his company; and indeed they may learn by his diſcourſe the art of good reaſoning, as well as the precepts of religion from his example.—He is an entertaining companion to the gay young gentlemen his equals; and yet divines and philoſophers take a pleaſure to have Eugenio amongſt them. He is careſſed by his

ſuperiors in honor and years; and though he is releaſed from the diſcipline of parently education, yet he treats the lady his mother with all the affectionate duty that could be deſired or demanded of him ten years ago; his father is content to ſee his own youth outſhone by his ſon, and confeſſes that Eugenio already promiſes greater things than Agathus did at thirty.

If you aſk whence theſe happy qualities ariſe, I grant there was ſome foundations for them in his very nature, there was ſomething of a complexional virtue mingled with his frame; but it is much more owing to the wiſe conduct of his parents from his very infancy, and the bleſſings of Divine Grace attending their labours, their prayers, and their hopes.

He was trained up from the very cradle to all the duties of infant virtue, by the allurements of love and reward, ſuited to his age; and never was driven to practice any thing by a frown or a haſty word, where it was poſſible for kinder affections to work the ſame effect by indulgence and delay.

As faſt as his reaſoning powers began to appear and exert themſelves, they were conducted in an eaſy track of thought, to find out and obſerve the reaſonableneſs of every part of his duty, and the lovely character of a child obedient to reaſon and to his parents will; while every departure from duty was ſhewn to be ſo contrary to reaſon, as laid an early foundation

for conſcience to work upon: conſcience began here to aſſume its office, and to manifeſt its authority in dictates, and reproofs, and reflections of mind peaceful, or painful, according to his behaviour. When his parents obſerved this inward monitor to awake in his ſoul, they could better truſt him out of their ſight.

When he became capable of conceiving of an Almighty and inviſible Being, who made this world and every creature in it, he was taught to pay all due regard to God his Maker; and from the outhority and love of his father on earth, he was led to form right ideas (as far as childhood permitted) of the power, government, and goodneſs of the univerſal and ſupreme father of all in heaven.

He was informed why puniſhment was due to an offence againſt God or his parents, that his fear might become an uſeful paſſion to awaken and guard his virtue; but he was inſtructed, at the ſame time, that where he heartily repented of a fault, and returned to his duty with new diligence, there was forgiveneſs to be obtained both of God and man.

When at any time a friend interceded for him to his father, after he had been guilty of a fault, he was hereby directed into the doctrine of Jeſus, the mediator between God and man; and thus he knew him as an interceſſor, before he could well underſtand the notion of his ſacrifice and atonement.

In his younger years he paſſed but twice under the correction of the rod; once for a fit of obſtinacy and perſiſting in a falſehood; then he was given up to ſevere chaſtiſement, and it diſpelled and cured the ſullen humour forever: and once for the contempt of his mother's authority he endured the ſcourge again, and he wanted it no more.

He was enticed ſometimes to the love of letters, by making his leſſon a reward of ſome domeſtic duty; and a permiſſion to purſue ſome parts of learning was the appointed recompence of his diligence and improvement in others.

There was nothing required of his memory but what was firſt (as far as poſſible) let into his underſtanding; and by proper images and repreſentations, ſuited to his years, he was taught to form ſome conception to things deſcribed, before he was bid to learn the words by heart. Thus he was freed from the danger of treaſuring up the cant and jargon of mere names, inſtead of the riches of ſolid knowledge.

Where any abſtruſe and difficult notions occurred in his courſe of learning, his preceptor poſtponed them till he had gone through that ſubject in a more ſuperficial way; for this purpoſe he paſſed twice through all the ſciences; and to make the doctrines of Chriſtianity eaſy to him in his childhood, he had two or three Catechiſms compoſed by his tutor,

each of them suited to his more early or more improved capacity, till at twelve years old he was thought fit to learn that public form, which is more universally taught and approved.

As he was inured to reasoning from his childhood, so he was instructed to prove every thing, according to the nature of the subject, by natural or moral arguments, as far as years would admit: and thus he drew much of his early knowledge from reason or from revelation by the force of his judgment, and not merely from his teachers, by the strength of his memory.

His parents were persuaded indeed that they ought to teach him the principles of virtue while he was a child, and the most important truth of religion both natural and revealed, before he was capable of deriving them from the fund of his own reason, or of framing a religion for himself out of so large a book as the Bible. They thought themselves under the obligation of that divine command, "Train up a child in the way that he should go, and when he is old he will not depart from it." And therefore from a child they made him acquainted with the Holy Scriptures, and persuaded him to believe that they were given by the inspiration of God, before it was possible for him to take in the arguments from reason, history, tradition, &c. which must be joined together to confirm the sacred canon, and prove

the ſeveral books of the Bible to be divine.—Thus, like Timothy, "he continued in the things which he learned, and had been aſſured of knowing of whom he had learned them." Yet as his years advanced, they thought it requiſite to ſhow him the ſolid and rational foundations of his faith, that his hope might be built upon the authority of God, and not of men.

After he arrived at fifteen, he was ſuffered to admit nothing into his full aſſent, till his mind ſaw the rational evidence of the propoſition itſelf; or at leaſt till he felt the power of thoſe reaſons which obliged him to aſſent, upon moral evidence and teſtimony, where the evidences of ſenſe or of reaſon were not to be expected. He knew that he was not to hope for mathematical proofs that there is a pope at Rome, that the Turks have dominion over Judea, that St. Paul wrote an Epiſtle to the Romans, that Chriſt was crucified without the gates of Jeruſalem, and that in three days time he roſe from the dead; and yet that there is juſt and reaſonable evidence to enforce and ſupport the belief of all theſe facts. Where truths were too ſublime for preſent comprehenſion, he would never admit them as a part of his faith till he ſaw the full evidence of a ſpeaking God and a divine revelation.

His tutor never impoſed any thing on him with a magiſterial air, but by way of advice recommended to him ſuch ſtudies and ſuch

methods of improvement, as his experience had long approved; he gave frequent hints of the danger of ſome opinions, and the fatal conſequences of ſome modiſh and miſtaken principles. He let him know generally what ſentiments he himſelf embraced among the divided opinions of the age; and what clear and comprehenſive knowledge, what ſatisfaction of judgment, ſerenity of mind, and peace of conſcience were to be found in the principles which he had choſen; but he exhorted his pupil ſtill to chooſe wiſely for himſelf, and, in common and ſacred affairs, to frame his own ſentiments by juſt rules of reaſoning:—though Eugenio did not ſuperſtitiouſly confine his belief to the opinions of his inſtructor, yet he could not but love the man that indulged him ſuch a liberty of thought, and gave him ſuch an admirable clue, by which he let himſelf into the ſecrets of knowledge, human and divine: thus, under the happy influences of ſo prudent a ſupervifor, he traced the paths of learning, and enjoyed the unſpeakable pleaſure of being his own teacher, and of framing his opinions himſelf. By this means he began early to uſe his reaſon with freedom, and to judge for himſelf, without a ſervile ſubmiſſion to the authority of others; and yet to pay a juſt and ſolemn deference to perſons of age and experience, and particularly to thoſe who were proper and appointed guides of his youth, and who led him on ſo gently in the paths of knowledge.

He was not kept a ſtranger to the errors and follies of mankind, nor was he let looſe amongſt them, either in books or in company, without a guard and a guide. His preceptor let him know the groſs miſtakes and iniquities of men, ancient and modern, but inlaid him with proper principles of truth and virtue, and furniſhed him with ſuch rules of judgment, as led him more eaſily to diſtinguiſh between good and bad: and thus he was ſecured againſt the infection and the poiſon, both of the living and the dead.

He had early cautions given him to avoid the bantering tribe of mortals, and was inſtructed to diſtinguiſh a jeſt from an argument, ſo that a loud laugh at his religion never puts him nor his faith out of countenance. He is ever ready to render a reaſon of his Chriſtian hope, and to defend his Creed; but he ſcorns to enter the liſts with ſuch a diſputant that has no artillery but ſquib and flaſh, no arguments beſide grimace and ridicule. Thus he ſupports the character of a Chriſtian with honor: he confines his faith to his Bible, thinks as freely as that vain herd of Atheiſts and Deiſts, who arrogate the name of Free-thinkers to themſelves.

You will enquire, perhaps, how he came to attain ſo manly a conduct in life at ſo early an age, and how every thing of the boy was worn off ſo ſoon. Truly, beſides other influences, it is much owing to the happy manage-

ment of Eraſte, (the name of the lady his mother) ſhe was frequent in the nurſery, and inſpired ſentiments into his childhood becoming riper years. When there was company in the parlour, with whom ſhe could uſe ſuch a a freedom, ſhe brought her ſon in among them, not to entertain them with his own noiſe and tattle and impertinence but to hear their diſcourſe and ſometimes to anſwer a little queſtion or two they might aſk him. When he was grown up to a youth, he was often admitted into the room with his father's acquaintance, and was indulged the liberty to aſk and enquire on ſubjects that ſeemed to be above his years: he was encouraged to ſpeak a ſentence or two of his own thoughts, and thus to learn and practiſe a modeſt aſſurance. But when the company was gone, he was approved and praiſed if he behaved well, or received kind hints of admonition that he might know when he had been too ſilent, and too forward to ſpeak. Thus, by enjoying the advantage of ſociety above the level of his own age and underſtanding, he was always aſpiring to imitation; and the exceſſes and defects of his conduct were daily noticed and cured.

His curioſity was gratified abroad with new ſights and ſcenes as often as his parents could do it with convenience, that he might not ſtare and wonder at every ſtrange object or occurence; but he was made patient of reſtraint and diſappointment, when he ſeemed to in-

dulge an exceſſive deſire of any needleſs diverſion. If he ſought any crimial pleaſures, or diverſions attended with great danger and inconvenience, the purſuit of them was abſolutely forbidden; but it was done in ſo kind a manner, as made the guilt or peril of them appear in the ſtrongeſt light, and thereby they were rendered hateful or formidable, rather than the objects of wiſh or deſire.

When Eugenio firſt began to go a broad in the world, his companions were recommended to him by the prudence of his parents; or if he choſe them himſelf, it was ſtill within the reach of his tutor's obſervation, or the notice of his father's eye: nor was he ſuffered to run aloofe into promiſcuous company, till it appeared that his mind was furniſhed with ſteady principles of virtue, till he had knowledge enough to defend thoſe principles, and to repel the aſſaults that might be made upon his faith and manners.

Yet it was hardly thought fit to truſt him to his own conduct for whole days together, leſt he ſhould meet ſome temptations too hard for his virtue, till he had gained reſolution enough to ſay *no* boldly, and to maintain an obſtinate refuſal of pernicious pleaſures. He was told before hand how the profane and the lewd would uſe all the arts of addreſs, and how ſubtilely they would practiſe upon good humour with powerful and tempting importunities. This ſet him ever upon his guard; and

though he carried his ſweetneſs of temper always about with him, yet he learned to conceal it whereſoever it was neither proper nor ſafe to appear. By a little converſe in the world, he found that it was neceſſary to be poſitive, bold, and unmoveable in rejecting every propoſal which might endanger his character or his morals; eſpecially as he ſoon became ſenſible that a ſoft and cold denial gave courage to new attacks, and left him liable to be teaſed with freſh ſolicitations. He laid down this therefore for a conſtant rule, that where his reaſon had determined any practice to be either plainly ſinful, or utterly inexpedient, he would give ſo firm a denial, upon the principles of virtue and religion, as ſhould for ever diſcourage any farther ſolicitations. This gave him the character of a man of reſolute virtue, even among the rakes of the time, nor was he ever eſteemed the leſs on this account. At firſt indeed he thought it a happy victory which he had gotten over himſelf, when he could defy the ſhame of the face of vice and infidelity: he found the ſhorteſt way to conquer this fooliſh ſhame was to renounce it at once; then it was eaſy to practice ſingularity amidſt a profane multitude. And when he began to get courage enough to profeſs reſolute piety without a bluſh, in the midſt of ſuch company as this, Agathus and Eraſte then permitted their ſon to travel abroad, and to ſee more of the world, under the protection of their daily

prayers. His firſt tour was through the neighbouring counties of England; he afterwards enlarged the circuit of his travels till he had viſited foreign nations, and learned the value of his own.

In ſhort, the reſtraints of his younger years were tempered with ſo much liberty, and managed with ſuch prudence and tenderneſs, and theſe bonds of diſcipline were ſo gradually looſened as faſt as he grew wiſe enough to govern himſelf, that Eugenio always carried about with him an inward conviction of the great love and wiſdom of his parents and his tutor. The humours of the child now and then felt ſome reluctance againſt the pious diſcipline of his parents; but now he is arrived at man's eſtate, there is nothing that he looks back upon with greater ſatisfaction than the ſteps of their conduct, and the inſtances of his own ſubmiſſion. He often recounts theſe things with pleaſure, as ſome of the chief favours of heaven, whereby he was guarded through all the dangers and follies of youth and childhood, and effectually kept, through Divine Grace opperating by theſe means, from a thouſand ſorrows, and perhaps from everlaſting ruin.

Though he was releaſed ſome years from the ſtrictneſs of parental government, yet he ſtill makes his parents his choſen friends: and though they ceaſe to practiſe authority upon him, and abſolute command, yet he pays the

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utmoſt deference to their counſels, and to the firſt notice of their inclinations. You ſhall never find him reſiſting and debating againſt their deſires and propenſities in little common things of life, which are indifferent in themſelves; he thinks it carries in it too much contempt of thoſe whom God and nature require him to honor. Whenſoever he enters into any important action of life, he takes a filial pleaſure to ſeek advice from his worthy parents; and it is uneaſy to him to attempt any thing of moment without it. He does not indeed univerſally practiſe all their ſentiments, but he gains their conſent to follow his own reaſon and choice.

Some of the wild young gentlemen of the age may happen to laugh at him for being ſo much a boy ſtill, and for ſhowing ſuch ſubjection to the old folks, (as they call them:) with a ſcornful ſmile they bid him "Break off his leading-ſtrings and caſt away his yokes of bondage." But for the moſt part he obſerves, that the ſame perſons ſhake off all yokes at once, and at once break the bonds of nature, duty, and religion: they pay but little regard to their ſuperior in heaven, any more than thoſe on earth, and have forgotten God and their parents together. "Nor will I ever be moved (ſays he) with the reproaches of thoſe who make a jeſt of things ſacred as well as civil, and treat their mother and their Maker with the ſame contempt."